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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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THE CHURCH, THE MINISTRY, AND THE DIVINITY SCHOOL

[EDITOR'S NOTE.—The following address was given in substance at the Divinity School luncheon at the American Baptist Convention in Atlantic City, New Jersey, May 20, by Mr. Walter J. Harrelson, who took office as Dean of the Divinity School on July 1.]

I WANT to discuss with you some of the present problems and opportunities in theological education today—problems and opportunities faced by all divinity schools, some which are of special importance for us who are Baptists.

The situation in our church life reflects to some degree the world and national situation. It is a time of radical change, of reassessment, of new ideas, of readiness for experimentation. At the same time it is true that we are more concerned with the past, with our Christian heritage, than was true only a few years ago. All theological educators are, therefore, Janus-like: they are looking both backward and forward, perhaps because the outward look is so confusing and problematic. But this is not quite fair. There is a great deal of stock-taking today. Samuel Blizzard's committee, headed by Richard Niebuhr, and a number of other groups and individuals and faculties are surveying our present situation more critically and carefully than ever before. This is true not alone in the United States but also in Europe (especially Germany), in Asia, and in Canada. And our Baptist schools and other leaders are a part of this reassessment, of this looking-backward, and of this forward-looking as well.

These discussions turn around several problems. I propose to examine three of them. The first concerns the renewed examination of the nature and function of the church for which we train ministers. The second is about the ministry itself. And the third concerns the Divinity School, its nature and its function today.

I. THE CHURCH

The American church is enjoying an incredibly rapid expansion and strengthening, both of membership and of facilities. The population grows, and the church population grows faster than it does. New churches are being built, lame ones are often coming to new life, and there is in general more vitality in the American church than anyone could have foreseen. Now it is true that not all aspects of this picture are rosy. Serious questions need to be asked of this growth. Even so, it is a fact which a seminary cannot afford to ignore. More ministers for existing and for new churches must be trained.

At the same time there is renewed attention being given to the nature and the function of the Christian church. The church is often being spoken of today as a mission station, an outpost in the world set the task of winning a lost and alien world to the Christ. The church is being described as the very body of Christ, the visible reality of our Lord in the world. Individual churches are to be the Christ for their communities. His hands and feet, his mind, his heart—these, under the Spirit, are found in the visible church in the visible community. Thus the church is being summoned to live from his spirit, take up his cross, minister to those for whom he died, spend itself in the mission appointed to it—that all the world may know and believe that he is Lord.

These new words about the nature of the church also carry with them a strong call to unity and to united service. If the church is Christ's body, that body cannot be divided; it is one. This problem is now being studied in a fresh way by the Faith and Order Commission of the World Council. A ten-year study program is under way which has as its goal a thorough and united study of the nature of Christ and his church, with special reference to Christology and to the doctrine of the Holy Spirit. Two teams of scholars are at work on this now, with the first meeting of the American committee to be held in Connecticut in August.

The Baptists are involved in these studies. If the church is a mission station in the world, by its very nature the visible body of Christ, what does this say about our present Baptist theory and practice? What is the nature of the local Baptist congregation of believers? Do not believer's baptism and the notion of a regenerate church membership precisely fit this definition of the church? How can the church be Christ's body if it is comprised of those who simply enter its ranks as infants? Many theologians are reassessing this matter, and the Baptist position is being heard of more and more.

II. THE MINISTRY

The ministry of the body of Christ is also receiving new study. What does a minister who represents the actual body of Christ as its designated leader have to do in order to be that leader? Often he is being spoken of as a servant of servants, as the minister to ministers. The church is the minister, as Christ ministered; the minister serves this minister. Leader he must be, in some sense, but not as the director of a large business organization. Preaching, care of the ordinances of the churches, and pastoral work are his responsibilities; but the regular church members must also be heralds of the Gospel, pastors of the world flock.

Radical experiments are under way to overcome the yawning gap between the minister and the layman, between the church and the worker, the intellectual, etc. The Roman Catholic worker-priest movement goes on, under severe difficulties. The Anglicans have a league of urban priests. The German lay movement is a tremendously exciting thing. Lay evangelism is being practiced in many parts of America and elsewhere. The Jesuits, some journalistic philosopher-theologians, and some Bohemian churchmen, some of them Baptists, are doing very significant work among the intellectuals. A new assessment of the ministry is under way. Specialization goes on, but there is also a movement toward smaller churches with a general practitioner ministry.

III. THE DIVINITY SCHOOL

These new movements are radically affecting the divinity schools. If a deeper understanding of the nature and work of the church is being born, the divinity schools must know of this and do their work in the light of it. If the ministry is discovered to be a thing different from what we had thought, theological education of ministers must reflect this difference. In fact, the very nature of theological education is being radically re-examined. The best proof of this fact is seen by anyone who compares a 1945 seminary catalogue with one for 1955. Seminary education is undergoing the most radical change of its existence, it seems.

How can we sketch this change? First, let us see what is abiding and continuing within the change. The fact is that over 80 per cent of our ministers are still being trained in denominational schools. This means that the divinity schools have the primary task of training men and women to fill the vacancies in existing churches and in new ones, within the denominations which are their primary responsibility. They are not training enough men and women for these posts—this is a clear fact. But all sorts of divinity

schools—the private ones, those supported primarily or entirely by church funds, those connected with a university—all of them have the primary duty of training the men and women for whom the churches cry out just now. Reassessment, change, experimentation—none of these must interfere with this basic responsibility, for a divinity school is not itself if it fails to see itself as the servant of the Christian church. Even a university divinity school is untrue to itself if it does not do more than teach religion, or train scholars, or investigate objectively the biblical and historical heritage of the church. It is the church's servant, and it cannot cease so to be without abandoning its primary reason for existence.

But the question remains: How is a divinity school like Chicago to fulfil this function today in the light of the changing idea of the nature and function of the church and the ministry—and in the light of changes in the understanding of the seminary itself? Let us explore this question by examining some of the problems in theological education today. And let us concentrate on those problems especially relevant for Baptist seminary education.

I propose that we take the position of seminary officers and teachers and trace through a normal year the problems which will always appear. We begin with a functioning school training men and women for the regular parish ministry and for specialized ministries in education and in the chaplaincies. Our first concern is with next year's entering class.

1. *Recruitment.*—Where is next year's class to come from? Do we simply offer ourselves to the churches as a school open to train those whom they may send? Or do we invite college students to come to try out theological education to see whether they like it? Or do we carry through some recruiting program? Most Baptist schools do all three things, and more. They visit the college campuses, talk with students about their school, invite them to apply, and offer scholarships to promising students. Many others hold special conferences on the campuses to interest students in the ministry. In addition, the Baptists have a special set of conferences to present the claims of the ministry to high-school and college students who may never have thought of entering the ministry. In fact, there is a good deal of competition for students among our seminaries.

Who is to be accepted? Anyone who applies? Or are entrance standards to be severe? Are tests to be used to determine the promise and present fitness of students? If a student is refused by one school, can he enter another? We know the answers to these questions. The school policies vary

very widely. Some take only those with a B average or better. Some use tests; others not. Some take anyone who comes and give a certificate to those who cannot complete the full regular program.

2. *The school year begins.*—In September the students accepted make their appearances. What happens now? Is their program already laid out for them, or may they take what they want? The usual practice today is to make the first year at least a fairly fixed one. Orientation days open the school year. The student is introduced to the school and the area. He learns what courses he is to have and what he may elect beyond this. He sees the dean or someone else about his financial needs. Many schools have required field work, and this must be arranged. Classes open, and the year's work is under way.

But is the student engaged in a program which will really fit him for the ministry? What balance is there between the historical and theological disciplines and the more operational or functional ones? How much time will his field work require of him? Should a first-year student be permitted to do outside work at all? If not, who is to pay his bills? Does he have adequate and low-cost housing?

3. *Christian nurture throughout the years in seminary.*—Next there arises the question of what the school owes the student outside the classroom. Is he present to learn a body of knowledge and some professional skills and no more? Or is he entitled to live in a Christian community and to have regular experience in Christian worship, in group and private prayer? May he count on personal advice and counsel from his instructors? Should he have faculty supervision on the church job? If he has some deep personality problem, is it the school's duty to get professional help for him and help him to pay for it? Should he have opportunity to play, eat, and visit socially with his instructors? Should it be made possible for the married student to start his family during seminary days?

4. *Specialized instruction and training.*—Then the school must face the question of its curriculum. Is it training all students adequately for the basic tasks of the minister? What does the student need in biblical languages? In theology? In missions? In the history and promise of the ecumenical movement? In knowledge of the history and polity of his own denomination? In sociology and psychology, especially counseling? In preaching, administration, education? Must the school help him to prepare for specialized work? What about the training for city slum work? For

rural work? For mission work? For scholarship in the colleges or on the mission fields? For institutional work or for work with laymen in the trouble spots? How can the school turn out both specialists and general practitioners? Should advanced students be allowed to take classes with beginners? How large should classes be?

5. *A divinity school and its alumni.*—The work goes on, and the student receives his degree. What then? The school must raise the question more seriously today of its responsibility to alumni. Its duty is to produce alumni, but what duty has it to see to their placement? What should it do in keeping a dossier of students for recommendations? What publicity and information materials on the school should alumni regularly receive? To what degree should the school consult alumni in the reshaping of its program? Should area meetings of alumni be regularly held? Should there be stated occasions apart from the commencement exercises when alumni are invited back to the school for special lectures and consultations?

6. *Summary and suggestions.*—Now we have followed a class through a divinity school briefly. What can be said about this process? How adequately are we Baptists managing the theological education of our ministers today? What are our basic problems? What special problems does Chicago have and what special opportunities are afforded by the present situation? Let us take up each of the points just enumerated in turn.

1. *Recruitment.*—One point of particular need is for a consistent and co-operative program of recruitment. Baptist seminaries compete today for students, and it is obvious that some are doing a better job than others. Here are some observations about this matter which occur to me from my limited experience at Andover-Newton and on a special Baptist committee.

a) Best recruitment is a vital and aggressive program of theological education with a first-rate faculty and adequate facilities. On the seminary campus the best recruiting possible is done when the students in residence are well and adequately trained and come to respect and love their school.

At Chicago there is little doubt that good recruiting is being done, but it can be strengthened. Faculty members are producing, there is a new team spirit, and students cannot help but be excited by the solid intellectual offerings there. But there may be room for radical improvement in the area of practical, vocational training, for better church relations while students are in residence, for training in Baptist history and especially polity. This last

is a *must*. A program for on-the-job training between the second and third years is under study. Closer supervision of student church work is needed.

b) Active relations with denominational leaders, colleges, committees, alumni, and churches also are a part of the recruiting program. Here we must move ahead quickly and decisively. The new dean and others definitely intend to move in this direction. Most of the Baptist faculty are at work on Baptist commissions. Professor Pitcher will be attending the Baptist World Alliance. Several of us are active in theological conferences. Roger Williams Fellowship will, we believe, continue to strengthen our church and denominational connections. William Weaver has done much in this area too.

c) Visits to colleges, churches, and denominational meetings are also a part of the recruitment program. Here we do not plan to wear ourselves out or to neglect our campus work, but we do want to get to know our schools and churches. Your new dean already is receiving many invitations and will accept those he can. Visits to campuses must be a regular and systematic thing. Conferences on the ministry are being planned. A brochure for Baptists is being prepared. Better publications for alumni, friends, and prospective students are being planned. Here we have much to do and must count on alumni for suggestions.

2. *The school year begins.*—Here we plan to make the first days an occasion for introduction both to the Divinity School and to Baptist work. No narrow denominationalism is intended, but the Baptist students are going to receive their due attention from the moment they arrive on the campus until they receive their diploma. Careful study is to be given to the church work which they do, and we have in mind a plan or two to provide some special church situations in which they can receive adequate on-the-job training which will not interfere with, but will enhance, their academic work and will point out some new ventures in evangelism and churchmanship now under way.

3. *Christian nurture throughout the year.*—In this area we are planning to do all that is necessary and proper to strengthen the worship life on the campus. Bond Chapel is one of the most splendid centers of worship imaginable. The other divinity schools have regular weekly worship; we are going to consider whether more frequent worship at Bond Chapel, especially for Baptist students and all others who wish to participate, is in order.

Counseling and Christian nurture have been well provided in past years.

Here we intend to continue and to make it the special duty of the dean to care for the Baptist students, who must be considered his particular charge.

4. *Specialized instruction and training.*—This point has already been covered in part. We plan to provide special training in Baptist history and polity immediately. The ecumenical experiences demonstrate that denominations must know their history, their roots, their special points of witness to the one church, if progress is to be made. There is therefore no inconsistency in good denominational practice and study and in ecumenical co-operation; the neglect of denominational practice would rather be inconsistent and unwise.

5. *Alumni relations.*—We are planning several things in this area. First we want to consider a more adequate set of publications for alumni use. Then we want to plan for more and regular regional meetings and special ones like this for our alumni. We want to encourage alumni to return for special work in the University when possible. We want to get to know them, to hear of their suggestions for the improvement of the Divinity School and its program. And we want to do everything proper to aid in placement, not by interference with the denomination's own placement services, but in co-operation with the state secretaries and others involved.

SOME SPECIAL PROBLEMS WHICH THE DIVINITY SCHOOL FACES

1. *Housing.*—We need better housing for students, and we are going to work diligently on this matter. It may be that we shall need to do some building to provide this. Also a more adequate center for the community life of our students must be provided. This is receiving study.

2. *The problem of convincing the denomination of our good faith and our deep interest in the Baptist church and its total work.*—This is a matter of laying to rest a false impression, a caricature. Chicago is not just a place for academic work by a faculty uninterested in the church. Far from it. The appointment of the new dean of the Federated Theological Faculty is a clear indication that what I say is true. Chancellor Kimpton is pledged and committed to the program of relating the Divinity School more closely to the member-churches and especially to the Baptists. The new Baptist graduate center at Chicago is an indication that the denominational leaders have confidence in the University and also in the Divinity School. And the Divinity School is making a very sizable contribution to the graduate center for a four-year period.

3. *The problem of providing a more adequate curriculum and program of education for the parish ministry.*—This is already under way, and you can be sure that Chicago is a place where regular ministers of the Gospel will be fully and properly trained. We are not going to lower our academic standards one iota. Already there are too many schools doing an inferior academic job. We would be untrue to our predecessors, to ourselves, and to our Lord if we compromised on this score for the sake of getting more students or selling ourselves to the churches. A divinity school must not merely take orders from the churches or the alumni; it must lead. Its standards must always be high, and a faculty must resolutely hold the line on this side of our work. We must constantly have our faces turned toward both the world and its pressing problems and the church on main street. Our graduates must meet the intellectual and cultural issues of the day but must be able to meet these in a way which will serve the church of Jesus Christ. Our school *must*—it simply must—produce more parish ministers. And we can do this in a uniquely effective way, we believe, just because we are a part of a great university and are an interdenominational faculty—but with a special commission and mandate from our constituent churches.

4. *Scholarships.*—The Divinity School is in good financial condition, but, even so, it must not rest on its oars. Our trustees have given the new dean a real vote of confidence and have asked for work. They are going to get it. I hope to see our funds augmented in such a way that we can begin to offer significant scholarships, not to buy the best students, but to care for the basic needs of all students. And we want to do some special work with missionaries and Christians from other countries. We all know what a difference it makes to have on our campus some Christians from other countries. I would like to see a regular stream of theological students from India, China, Japan, Africa, Europe, Latin America, Australia, and elsewhere making their way to us. They should be given enough support to enable them to stay for a significant period. The World Council of Churches is doing notable work here, but more must be done. And we must work this matter the other way too. I shall never stop being grateful for a scholarship from Union Theological Seminary for study in Basel. Our students, those with special promise, must be encouraged to augment their knowledge and understanding by study abroad.

CONCLUSION

A final word about the nature of a Christian divinity school. Ideally such a school must be a graduate center where the best academic program pos-

sible is to be found. Our heritage must be preserved and better understood. America needs scholar-pastors like never before. But this academic work must be done by some scholars, at least, whose deepest loyalty is to the truth of God as revealed in Jesus Christ. This bias, if it is a bias, must be present and avowedly present. Further, while the student studies, he must also experience worship and be provided with all the aids to the maturing of his personality. He must learn about our culture, about art, history, and philosophy, and he must learn to state his faith in language and images both powerful and contemporary. And he must have an opportunity, in a limited and closely controlled way, to try out his wings even as he learns. But this experience in churchmanship must not be dictated primarily by financial necessity. It must be an integral part of his theological education and training.

I thank you for your attention and pledge to you my full support. You will be hearing from us and will certainly be asked to help us. I think it highly likely that you and your churches will more and more be called on in several ways: to send us men and women to train for you, to support our program with your prayers and with your funds, and to keep a close watch upon our work and make your own suggestions. All these things the Divinity School needs. Without them it can hardly accomplish what you, I am sure, hope to see it accomplish.

WALTER J. HARRELSON

NOTES FROM THE DEAN'S OFFICE

In the Convocation program for June, 1955, under the Federated Theological Faculty, the following degrees were conferred:

FOR THE DEGREE OF BACHELOR OF DIVINITY:

I. In Co-operation with the Chicago Theological Seminary

WILLIAM JOHN BLACK
A.B., Wittenberg College, 1952

BERNARD OWEN BROWN

JAMES WALTER EWING
A.B., Carleton College, 1952

JOHN DEAN FITZGERALD, JR.
A.B., Colorado College, 1952

AUGUST JETHER FRY, JR.
A.B., Beloit College, 1952

THOMAS GEORGE GREEN
A.B., University of Chicago, 1951

DAVID JAMES JAMIESON
A.B., Oberlin College, 1952

DOROTHY ANNA KLING

HENRY TELFER MOOK
A.B., Dartmouth College, 1938
L.L.B., Yale University, 1942

CARL JULIUS NELSON

ROBERT MEEK REITZ
A.B., Wheaton College, 1951

WILLIAM WIDICK SCHROEDER
A.B., Bethel College, 1949
M.A., Michigan State College, 1951

WALTER REED SCOTT
S.B., University of Michigan, 1946

PAUL WESLEY SHELTON
A.B., Lynchburg College, 1952

RICHARD EUGENE SHERRELL
A.B., Pomona College, 1952

ROBERT LEROY STONE

JAMES WILLIAM SWIFT
A.B., Pomona College, 1951

LOUIS RAYMOND TAYLOR
S.B., Elmhurst College, 1951

DONALD HOWARD TREESE
A.B., Juniata College, 1952

ROBERT WILLIAM TULLY
S.B., Lawrence College, 1952

PAUL MCKAY WRIGHT
A.B., College of Wooster, 1952

DON ROGER YUNGCLAS
A.B., Grinnell College, 1950

II. In Co-operation with the Disciples Divinity House

GEORGE EWING MASSAY
A.B., Bethany College, 1950

BERNARD ERNEST O'DONNELL
A.B., Chapman College, 1952

III. In Co-operation with the Meadville Theological School

CLARK ARTHUR KUCHEMAN
A.B., University of Akron, 1952

JOHN ARNOLD MEARDON
A.B., Oberlin College, 1952

DAVID BOYNTON PARKE
A.B., Antioch College, 1952

RONALD JACOB WALRATH
A.B., Syracuse University, 1951

IV. In the Divinity School

WILLIAM GRANT BLACK
A.B., Greenville College, 1941

PIERRE HENRI DELATTRE
A.B., University of Pennsylvania, 1951

HOWARD WEBB HOWARD
A.B., Phillips University, 1947

THOMAS EDWARD JOHNSRUD
A.B., University of Minnesota, 1951

WILLIAM HENRY JONES
A.B., Ohio Wesleyan University, 1951

KENNETH HENRY KLEIN
A.B., Washington University, 1952

AUGUST HERMAN RAMHORST
A.B., Carroll College, 1949

CHRISTOPHER COURTLAND SMITH

LON A. SPEER III
B.S., North Texas State College, 1949

WILLIAM LEAVITT WORRELL
A.B., University of the South, 1950

FOR THE DEGREE OF MASTER OF ARTS:

RUTH JOAN SMITH EWING
S.B. Ed., Kansas State Teachers College, 1950

BARBARA BERNEY MCCORNACK
A.B., Whitman College, 1951

ELIZABETH ANN MCQUADE
A.B., State University of Iowa, 1950

FOR THE DEGREE OF DOCTOR OF PHILOSOPHY:

THOMAS RUSSELL BENNETT II
A.B., West Virginia University, 1947

HARMON HARTZELL BRO
A.B., University of Chicago, 1941

GRACE LOOMIS EDWARDS
A.B., University of California, 1937
A.M., Pacific School of Religion, 1941

WILLIAM ALVIN PITCHER
S.B., University of Chicago, 1934
B.D., *ibid,* 1939

RICHARD MARTIN POPE
A.B., Drury College, 1939
D.B., University of Chicago, 1942

PLANS FOR INSTALLATION OF FEDERATED THEOLOGICAL FACULTY DEAN

Monday, October 10, 1955, is the date set for the installation of Dean Jerald C. Brauer of the Federated Theological Faculty. The order of events as planned are: 1:00 P.M., meeting of the Boards of Directors of the Federated Theological Faculty, with Vice-President Emery T. Filbey presiding, to be held at the Quadrangle Club. 3:30 P.M., installation of Dean Brauer, Rockefeller Chapel. Chancellor Kimpton will be the speaker. The University choir will sing. 6:00 P.M., dinner at the Quadrangle Club, with Chancellor Kimpton presiding.

Representatives of the five Boards of Trustees involved in the Federated Theological Faculty schools and officers of the four denominations associated with the four schools of the Federation will bring greetings. Greetings will also be brought by official representatives of the American Association of Theological Schools, of the Theological Faculties Union of Chicago, and of the National Council of the Churches of Christ in the U.S.A.

ROGER WILLIAMS FELLOWSHIP CONFERENCE

Previous announcement has been made of the fourth annual meeting of the Roger Williams Fellowship Conference to be held at the Divinity School of the University of Chicago next November 15–17. The meetings of the Roger Williams Fellowship group held during the American Baptist Convention in Atlantic City, May 18–26, gave evidence not only of growing interest in the Chicago conference but also of a renewed vitality on the part of the Fellowship as a whole.

In an editorial in the last issue of *Baptist Freedom,* the editor, Franklin B. Elmer, Jr., observed: "For the Roger Williams men there is better weather ahead. The Fellowship has found new life. . . . It was evident in Atlantic City that new directions are bringing new enthusiasm and a new sense of morale. Higginbotham, the new treasurer, has risen magnificently to the new responsibilities of that office. The base of interest is being spread. A new generation with new vision is taking hold. Hayes Braker honored at Atlantic City by reelection as president of the Fellowship well deserved it. In his quiet way he has got the men working and facing issues. Under Braker issues were not only yakked about but acted upon. Vigorous, thoughtful younger men are finding their feet and their voices. Norris Tibbets and a dozen other men providing life blood for the Fellowship from New York State were in the ranks this year. His level-headed leadership has meant much to the Fellowship through the years. . . . Three excellent Chicago conferences behind us and another even better one coming up."

Approximately two hundred and fifty gathered at the Fellowship dinner at Atlantic City to hear Professor Bernard M. Loomer of the Divinity School give

a very significant address filled with deep understanding, wise counsel, and far-reaching vision. Mr. Loomer challenged the councils of the Fellowship with respect to both immediate action and long-range planning. He challenged the Fellowship in terms of denominational concerns in an ecumenical contact as well as in terms of the total Christian perspective.

During the Convention the Fellowship placed great emphasis on the forthcoming meeting in Chicago. Interest and enthusiasm regarding the Chicago conference indicate that the registration is likely to exceed by far previous registrations. In view of this, the Divinity School urgently requests that those planning to attend the conference will send in their registration fee of $3.00, thereby indicating their plans to attend the conference, as early as possible.

Local arrangements are being completed, and the announcement can be made at this time that no one will be turned away from the conference. Early registration, however, will greatly facilitate local plans. All correspondence should be directed to the Office of the Dean, the Divinity School, University of Chicago, Chicago 37, Illinois.

ALUMNI LUNCHEON AT ATLANTIC CITY

Mr. Jerald C. Brauer, dean of the Federated Theological Faculty of the University of Chicago, who had recently assumed the duties of this office, and Mr. Walter Harrelson, newly appointed dean of the Divinity School, were the speakers at the Divinity School alumni luncheon at the American Baptist Convention in Atlantic City, May 20. Mr. Herbert Hansen, minister of the Scarsdale Community Baptist Church, Scarsdale, New York, chairman of the Divinity School Baptist alumni group, was the presiding officer. It is doubtful that there has ever been a more enthusiastic response to an alumni program than that received by Mr. Brauer and Mr. Harrelson, as both discussed the problems, potentialities, and goals of theological education in relation to the concerns, needs, and opportunities of the churches.

Mr. Harrelson particularized this in the relation of the Divinity School to American Baptist churches and the contribution he envisioned the Divinity School could make to the ministry and life of this group.

At the same time he made clear the need of a mutual venture of effort and co-operation, aware that the alumni had a distinct contribution of their own to make to the Divinity School. He pledged himself attentive and receptive to alumni interests and concerns and to all constructive suggestions in this mutual endeavor.

Mr. John Koehler, of Providence, Rhode Island, was elected chairman of the alumni group for the next year and will preside over the program at the next Convention luncheon. There is every indication that this annual occasion will grow in stature and in attendance.

ALUMNI NOTES

FRANKLIN SHERMAN and ARTHUR FOSTER, graduate students working toward the Ph.D. degree, were elected Kent Fellows this year. Mr. Foster is minister of the Normal Park Baptist Church, Chicago.

JACK E. JONES, M.A. '47, minister of the First Baptist Church, Berwyn, Illinois, was elected first vice-president of the Chicago Baptist Ministers' Conference at the recent annual luncheon meeting in Waukegan, Illinois.

JOHN H. MARTIN, Ph.D. '53, and MRS. MARTIN (PHYLISS GRIEFE, ex-'53) sailed from New York late in June. They are directors of a tour being conducted in Europe in July and August.

ALVIN PITCHER, Ph.D. '55, member of the Federated Theological Faculty in the Field of Ethics and Society, is in London attending the meeting of the Baptist World Alliance.

OWEN M. WEATHERLY, Ph.D. '52, minister of the Second Baptist Church, Richmond, Virginia, and Mrs. Weatherly are attending the meetings of the Baptist World Alliance in London.

HAYES BRAKER, ex-'33, minister of the Mount Lebanon Baptist Church, Pittsburgh, Pennsylvania, was re-elected president of the Roger Williams Fellowship in the American Baptist Convention.

Among the many *Festschrift* volumes published this year in honor of the eightieth birthday of Albert Schweitzer, one of the most fascinating is *The World of Albert Schweitzer,* with photographs by Erica Anderson and text by EUGENE EXMAN, M.A. '25. For many years Mr. Exman has been religious book editor for Harper and Brothers.

CARL E. WENNERSTROM, B.D. '52, was recently appointed dean of students of Meadville Theological School. Mr. Wennerstrom will continue his studies toward the Ph.D. degree in the Field of Religion and Personality while serving Meadville. Mr. and Mrs. Wennerstrom are the parents of a daughter, Anne Kristin, born July 18, 1954.

ERROLL F. W. RHODES, Ph.D. '48, formerly of the Imperial Hokkaido University in Japan, is now on the faculty of St. Paul's University in Tokyo. At present Mr. Rhodes is preoccupied with devising an A.M. program in biblical studies. This is the first time that such a curriculum has been set up in a Japanese university.

In Memoriam

ROLVIX HARLAN, B.D. '02, Ph.D. '06, retired professor of sociology at the University of Richmond, and past president of the Virginia Social Service Association, died November 17, 1954, in Richmond where he lived with his son-in-law and daughter, Mr. and Mrs. Sidney J. Hilton. Dr. Harlan was seventy-eight years of age.

WILLIAM C. DEER, A.M. and B.D. '22, died last year at his home in Spearfish, South Dakota. He is survived by Mrs. Deer, who now resides at 308 San Miguel Way, San Mateo, California.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name.....Address.....

U. of C. degrees.....Year.....

Other degrees.....Institutions.....Year.....

Mailing address.....

New pastorate or other position.....

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Book published.....

Election to position of honor or responsibility.....

Interesting project recently accomplished.....

Any other information of interest.....

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